

# THE GREYHOUND

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LOYOLA COLLEGE



Corporal John Young, fired by Dean Sedivy Monday night intends to take action with the Labor Board.

## Guard Fired by Sedivy

Citing "dereliction of duty" Dean Sedivy fired Corporal John Young of the Loyola College Security Force Monday night. According to the Dean, Corporal Young appeared inexcusably late for duty Monday night while under the influence of alcohol. At the time, Corporal Young was on probation for what the Dean cites as repeated instances of missing work over the past two years without a proper excuse. This coupled with Corporal Young's history of suspensions was enough justification for his dismissal, Dean Sedivy said.

Corporal Young tells another story. He charges that the Dean and Sergeant Carter are lying and maintains he has never missed work or come in late without properly notifying them and secondly, he is being fired for the same thing some other officers are allowed to get away with. "I have called in every time I have ever missed work or been late", Corporal Young maintains. "I have my own personal records of everytime I called in and got excused." Young contested as well the number of times the Dean cited as his having missed work without an excuse. Dean Sedivy says that Young missed 8 times over the past two years but Young pointed out that for the time covering the first four, there was no official time clock for the guards and time was figured according to the work sheets the guards filled out while on duty. If nothing was wrong while a guard was on duty, there was no work sheet turned in. Any time records the school does have of that period could only have been written in and thus allow for discrepancy, especially since they cover the

period before Carter was put in charge.

Corporal Young is particularly annoyed about the arbitrariness of what the Dean considers late. "When I called in Monday night and said I was going to be late," Young points out, "The Sarge did not specify when I had to be in." "Late is late, whether 1/2 or 3 hours late, it doesn't matter". "This has been the way it has been handled in the past," he argued, "why change now all of the sudden."

In his defense, Young also cited instances of another officer missing work without any excuse and wanted to know why that man has not been fired or at least put on probation. "Officer Fortune", Young said, "has missed two days within the last two weeks without any excuse." "As a matter of fact, I was sent to his home to check why on Thursday February 22." "I was the one who told the Sarge that Officer Fortune was not at home and would not be in for duty." Officer Fortune has also been sent a warning letter by the Dean but Young maintains that the same punishment should apply to all.

On the charge of "appearing at work under the influence", Young has one thing to say. "Sure I had had a few drinks." "That's why I called in late." "I had been to a party earlier that day with my family and friends" "But," he added, "Sergeant Carter drinks on the job everyday and everyone knows it". On this point 3 other security guards were contacted and to the charge that the Sergeant drinks on the job they all had one comment; "No comment." In the words of one

See FIRING, P.9

## Hanway, LoSasso Elected; Freshmen, Seniors Split Ticket

Ticket-splitting was the order of the day in the SGA election as 38% of the Day Division student body elected Ed Hanway president and Mike LoSasso vice-president. In other races, Bill Henderson and Maureen Sommar were elected Senior senators while next year's Juniors will be represented by JoAnn Stafford and Neil McMahon.

Hanway, reached for comment, expressed regret that his running-mate, Jim "Trip" Carr, had not won also. Nevertheless, "Mike is a pretty compromising fellow, and we'll be getting together soon to work things out." LoSasso did not seem quite so sanguine about the prospect of their working together, although he declined to go into detail, saying he would make a statement today.

Voting for all SGA offices closed at 3:00 P.M. Election Day, February 28, and results were announced by 4:00 that afternoon. Hanway collected 261 votes to 223 for Dan Samchuck. Samchuck's running-mate, LoSasso, gained from ticket-splitting to finish with 253 votes to 217 for Carr.

Several factors were blamed for the light turnout (38% this year, compared to 50% last year). Four candidates ran for president last year; only two ran this year. Another factor may have been growing disgust with the SGA in general, according to Nick DeGruttola of the Board of Student Election Supervisors: "What the hell does it do, anyway?"

An analysis of the results class-by-class reveals some interesting patterns. Interest

in the proceedings seems to have peaked among the Juniors; and then taken a nose-dive among the Seniors, who after all will not be around next year to live the consequences. Among the Freshmen, 36% voted; 45% of the Sophomores and 47% of the Juniors cast ballots. The figure for the Seniors is 25%.

Hanway and Carr both had their strongest support among the Juniors; not surprising, since they were Junior president and vice-president, respectively. Hanway got 87 Junior votes, to 44 for Samchuck. Seventy Juniors voted for Carr, 53 for LoSasso. The reverse was true among the Sophomores. Samchuck received 85 votes from the Sophomores, Hanway got 56.

LoSasso's name was checked by 87 Sophomores, Carr's by 49. The final margin and most of the split tickets, came from the Freshmen and Seniors, who voted on the same machine (until it broke down) and were thus counted together. They gave Hanway 118 votes, Samchuck 94; and they brought LoSasso in with 113 votes to 98 for Carr.

In the race for Senior senator, Henderson got 91 and Sommar 83 votes to win convincingly. Fred Miller got 32, Vince Butler tallied 30, and Chuck Spadone, a write-in candidate, took 16 votes. For the Juniors, Stafford McMahon won with 102 and 87 votes, respectively. Rock Rochowiak trailed with 60.



Ed Hanway, Victor



Dan Samchuck, Loser

## Council Debates New Grad Proposal

Discussion continued at last week's College Council meeting on the proposal to institute a program in educational administration. This program would consist of thirty credit hours beyond the Masters level.

The purpose of such a program is not only to provide the theory of administration but also simulations, field work, and internships in the area of educational administration. The Field work and internships would assign students to work with administrators in the local school systems. It is felt that this will result in practical educational experience.

Members of the council

raised questions regarding this proposal. One is a budget question; is such a program financially feasible? Another area of concern is whether or not the local school board will support such a program. It is believed that since apprentices to such a program would be coming from the local school systems, that the systems would and seem to be very enthusiastic. Other questions about the program dealt with how such a program would change the existing structure of graduate education at Loyola and how does such a program fit into the Five Year Plan.

Dean McGuire followed this

discussion by presenting the academic calendar for the '73-'74 school year. The council then discussed the sensibility of academic calendars that do not coincide. This problem was encountered within the present academic year; opening closing and holidays do not coincide in the day and night divisions.

The problem of registration was another area of conversation. It seems that last semester problems stemmed from the history department not offering enough electives to accommodate freshmen. But it was also noted that this problem has been solved for next semester.



# Conditions Still Poor at Underwood

By George A. Epstein

Despite a Student Life Commission resolution that "the Physical Plant check each (Underwood) apartment for needed repairs and that they be fixed by the start of the new semester - Feb. 7, 1973," as of the end of February numerous residents continued to report problems ranging from missing over light bulbs to, in one apartment, human excrement seeping from the bathroom ceiling fan and welling out the bathtub drain. As a result, the Commission is considering the possibility of rebates to the residents of apartments where repairs weren't made, as well as trying to insure that these problems do not recur next year.

The Underwood Apartments have presented a series of problems ever since the school acquired them in 1971 as an answer to the housing crisis created by the merger with

Mount St. Agnes. Last year, difficulties centered on parietals (which carried over to this year,) and on whether to make the apartments co-ed. Since September, maintenance has been in the spotlight. New residents arrived to find their apartments full of garbage left by summer occupants; and met numerous problems with plumbing, sewage, and general deterioration. According to Mr. Gene C. Cairns, Director of Physical Plant, summer residents left one day before winter students moved in, leaving no time for routine repairs and clean-up. Things were not helped by the fact that Mr. Cairns assumed his job the day the winter occupants moved in, presenting him with an impossible task. Nevertheless, he did manage to get most of the units painted in September.

Problems continued to mount, prompting two

GREYHOUND articles on the situation. Finally, on October 26, the Student Life Commission made the resolution quoted in the first paragraph. The suggestion for a rebate was also made at the meeting. Mr. John C. Hennessey, chairman of the Commission, says the February 7 deadline was set with the idea that after this date, the residents would be held responsible for damage to their apartments other than normal wear and tear. Since this could not be done until the present damage was fixed, the Commission decided on a February 7 cut-off so as to provide a starting point. Mr. Hennessey sent a letter to Mr. Cairns informing him of the resolution. In this letter, he observed that the "Student Life Commission feels that the conditions at the Apartments are deplorable. The students are placed in a dehumanizing atmosphere. It is an at-

mosphere where the educational goals of the College cannot be achieved. Because of these conditions the morale of the students is extremely low. The Commission feels that the College has a moral obligation to provide these students with living quarters that are at least in clean and livable condition."

Mr. Cairns then instituted a system to have the residents report things that needed to be done. He prepared and distributed report forms to each apartment, which were collected by Fred Johnson and Jim Fisher. Repairs were then begun.

A number of problems were taken care of. Outside contractors were brought in to fix the stoves (except the timers, which are too expensive) and the heating and air conditioning. The outside of the building was painted in November, and external leaks

were fixed. Nevertheless, after the February 7 deadline had passed, many students reported that some needed repairs had not been made. In most cases, says Mr. Cairns, these are problems which simply could not be fixed before the deadline. The most important are window troubles, and leaks. In many apartments the windows do not work right. The firm that made the windows is out of business and the hardware is not readily available. The school is contracting with a hardware company to try to have the parts made. Sliding closet doors present a similar problem.

In the case of leaks and resulting water damage, the problem is more complex, inherent in the way the apartments were built. Heating and ventilation ducts

See UNDERWOOD, P. 8

## Deans Refute Angelastro Charges

Last week Frank Angelastro, delivered the State of the College Address. This address marked the end of his office as S.G. president.

One of this speech's major areas of concentration was Mr. Angelastro's charge of lack of creativity on the part of the college administration and faculty. This at first may sound like a rather strong charge but according to the administrators available for comment the speech was quite predictable. The speech cited the most pressing problems on the Loyola Campus; it did not solve them.

### Conflicting Statements

With regard to the academic concerns of Mr. Angelastro's speech, Dean McGuire has some conflicting statements. It was Mr. Angelastro's opinion that the college put too much emphasis on placing students into the Baltimore Business Community and not enough emphasis on graduate and professional schools. Interest

on graduate schools is also on the upturn, with Selective Service draft quotas now nil the Dean feels that this upward trend will continue for the male students. He also believes that a greater number of the female students are developing interest in graduate and professional areas.

Angelastro charged the faculty with poor teaching and dull-classes. In the area of poor teaching, Dean McGuire said that the student evaluation of last year seemed to be slightly more favorable than the opinion presented in the state of the College speech. Believing that through complaints of poor teaching are valid he added that "Education can't give people their money's worth. Students and Faculty both must keep each other alive."

### Re-Evaluating Core Requirements

All colleges frequently hear complaints about the direction of academic core

requirements. Both Mr. Angelastro and Dean McGuire felt that the core must be re-evaluated, but have different ideas. Mr. Angelastro desires a core with less requirements than in the past while the Dean feels the core should be structured to the individual, but quite possibly this could entail more required courses.

### Crowded Conditions

Students are quite aware of the crowded conditions spoken of in Mr. Angelastro's speech. Loyola in the past two years has grown from a student population 850 to an all time high of 1450. According to Dean

See MCGUIRE, P. 9



Gene Cairns at SLC meeting on Underwood looks cautiously as he discusses the situation at Underwood.

## Senate Plans Film Festival

not lose money.

### Film Festival Planned

Huber described a big-name film festival planned for March 25 to May 13, to include, among others, "Little Big Man" and "The French Connection." Plans are to charge a break-even admission charge of about 50¢; several senators objected, opining that admission should be free to Loyola Students. The majority, however, seemed to agree with the admission fee.

Huber told the Senate that the Junior Class has been allotted \$500 for Prom expenses in order to hold ticket prices to a reasonable level. The Seniors are now applying for their own Prom allotment, which Huber said may or may not be granted.

### McCoy Rambles On

Huber having finished, McCoy then told the senators he was going to make one of his rare speeches. Rambling a bit, he said he has no illusions about the SG; he doesn't know

why he got involved, it is "just something I did." He then gave a little personal history, conjecturing that his political career has probably been much like that of most of the senators. Asking rhetorically how much power the SG has, he answered his own question in physical terms, none. He talked about the merger with Mount Saint Agnes and the purchase of Underwood, complaining that there was not enough planning. Nevertheless, McCoy believes the administrators are doing the best they can, that they think they are doing the right thing.

In conclusion, McCoy said that Loyola must have an atmosphere of self-determination among the students; because if anything gets done, it will not be done by the Student Government or the Administration, but by economic necessity or by the students themselves. If the students don't do it, it won't get done.



Dr. Francis McGuire, one of the Deans who responded to Angelastro's speech.



## TV Studio Goes To Waste

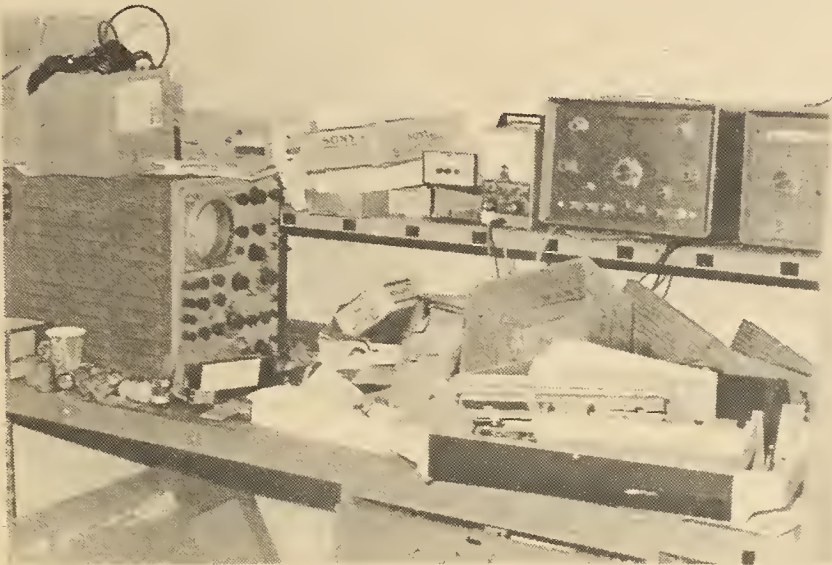
In a damp room in the basement of the Faculty Residence Building is housed an odd assortment of cameras, monitors, consoles and other equipment which makes up the Loyola College T.V. studio. Presently, the studio's only activity is to collect dust. In an effort to find out why this state of affairs exists and what is to be done about the deplorable conditions of the studio, the Greyhound has contacted several people who are connected in some way with the studio.

According to Mr. Paul Melanson, vice-president for finance and administration, the studio room proved to be unsuitable. Until a new location could be found, the equipment would have to stay in the basement room.

Mr. Ed Ross of Communication Arts basically agreed with Melanson's position but talked about a few things that Mr. Melanson did not mention. Mr. Ross noted that many times he had to rearrange his class in the studio because of water seeping in from the walls on to one or the other side of the room's floor.

The studio was purchased for the school from the H.O. Berman Co. under the direction of Dr. Fisher, the former vice president for finance who resigned last year. Mr. Ross expressed his opinion that the equipment was used or obsolete besides the obvious fact that several of the pieces were mismatched to begin with. However, he said that he took

over the studio after Tom Duncan, who had run it for a year, quit so he could not prove whether the equipment was old or the humidity of the room had just gotten to it. Furthermore, he stated that he had had equipment short out due to mold growing on the wiring. He



noted several other possibilities, namely that cameras were used and originally bought at a lower price or else they were bought new and subsequently damaged. The damage could have come about because the equipment was mismatched and according to Mr. Ross was not put together properly.

He talked to some people about moving the studio to a dry location but most of the attitudes were negative. As Mr. Melanson put it "the college has more pressing academic priorities." Mr. Ross agreed with this because the cost would be phenomenal. But

at the same time he does not like to see the studio in its present condition. He said the school contacted some technicians but they wanted overtime pay to work at the studio. Also, the school got in touch with a maintenance service which for six thousand

dollars would put Loyola at the top of their list. This money would not include parts or time of labor. The "offer" of course was turned down.

Some students who worked in the studio were asked their opinions. They vascily agreed with what Mr. Ross had said and gave examples of the things he talked about. So, the studio sits in the Jesuit residence. It can not be moved and yet it must. Mr. Ross said television is important because ideas are made and sold of television. Students should be able to learn about and to analyze what is "true and untrue on television."

## "More Stately Mansions" Opens

The sixth and major event in Theatre Loyola's series honoring Eugene O'Neill is the production of *More Stately Mansions*, the final play to be discovered after his death. Public performances are to be presented in Cohn Hall promptly at 8:30 P.M. on March 9, 10, 16, 17, 23, and 24. The March 9 and 10 performances are to benefit the Loyola-Notre Dame Library.

Tickets for the last four performances cost \$3.00, or \$1.50 with student identification, for non-Loyola students. The Public Relations office will sell \$3.00 tickets on campus--see Mrs. Kirkley. Student tickets are available only at the door, and Loyola student who present identification will be admitted free. Loyola faculty can purchase tickets for \$1.50 at the Public Relations office. Tickets to the benefit performances are available at \$15.00 and \$7.50 at Fr. Daniel McGuire's office.

O'Neill originally conceived *More Stately Mansions* once called "A Tale of Possessors Self-Dispossessed," as one of a cycle of plays, trace the growth of "The seed of greed" through successive generations of an American family. *Mansions* occurs during the 1830's, and concerns the family and career of Simon Harford, who is torn alternately between the af-

fectured literary fancies of his mother Deborah, and the down-to-earth realism of his Irish wife Sara. This conflict develops to a state of madness in which each of the women battles psychologically to totally possess the man as her own, while Simon becomes so confused that he is rendered helpless and the two women merge in his mind. The major characters are played by Scott Knox, as Simon, Diane Sapliway as Deborah, and Mary Jane Guion as Sara.

The production has been in preparation since last May, when Director Dale E. Fern acquired the rights, and cast most of the major acting and technical roles. Rehearsal work with the major characters began over the summer with preliminary reading and blocking, held in Ocean City. Early rehearsals continue through most of last semester, and intensive work occurred during January. Students involved with the play will receive January Term credit for their participation.

The fortune of the play has been as variegated as that of the cycle itself. In 1941, O'Neill listed nine plays to make up the cycle: only six of these were completed. The first one, *The Greed of the Meek* (once called *Give Me Liberty And--!*) was to

\*See O'NEILL, P. 4

## How Powerful Is Ken Huber, SG Treasurer?

By Bernie Seidl

In the past year and a half the power and responsibility of the Student government Treasurer has grown to fantastic and almost uncontrollable dimensions. When the present SG Treasurer, Ken Huber, took office in February of 71 his job was defined with the simple phrase, "The Treasurer will handle all financial affairs." Today, two years later, that same office and same person is now the Purchasing Officer for all student organizations, semi Social Director, Chairman of the Budget Committee, a member of the Social Planning Committee, Business Manager and the one responsible for authorization of all club and Student Government expenditures.

Outside of his immediate control but nonetheless supervised by the Treasurer, are the Secretary of the Budget Committee, the Actual Social Director and the Film Seminar co-ordination. In terms of social activities, Ken is

responsible for the handling of all money and security matters, the placement of that event on the social calendar and the authorization of that event in the first place.

As of now, the running of the Treasurer's Office is so complicated and vast that, in Ken's words, it takes six months to train someone to take over. To date, Ken has split the functions of the office into two areas: the comptroller or bookkeeper and the executive. He has picked and trained Kevin Quinn for the past months as the bookkeeper and right now Kevin is the only one who can assume intelligent control of the office on Ken's leaving the end of this month.

The result of this situation is the rather dangerous position of the student government in the future. In the first place, the SGA president, whomever he may be, is under great pressure to appoint the trainee to the job of Treasurer no matter whom he personally wants. The Treasurer himself

then becomes too independent and could prove a problem to the president. Whereas the students now hold the president responsible for his entire executive board, they would also lose control over the Treasurer's office.

Ken himself is very much aware of the rather dangerous

situation which has been allowed to develop over the years. To remedy the situation he proposed a reorganization of the Student Government Executive Board which would separate the functions of the Treasurer's office and break it down into a number of smaller jobs controlled by independent appointees of the President. All these people would then report to a Vice-President for Student

Government Affairs who in turn would have been appointed by the President. The daily affairs of running the Student Government has, in the words of Ken's report, "fallen to the only officer who is now out of necessity involved in every aspect of the Student Government - the Treasurer." He also noted, "the role of the Student Government Treasurer over the past two years has grown beyond the capacity of the office (or the person filling it) to perform effectively."

As is obvious now as well as in Ken's own words, the office of the SG Treasurer has grown to inexcusable proportions. And yet, the past Executive Board of the SGA did not act on Ken's suggestions. The result is a hamstrung Ed Hanway who must appoint Ken's assistant or foul up the Treasurer's office for six months. Hopefully, Ed and Mike will accept, if not Ken's, somebody's plan to alleviate the dangerous situation of the present.







On February 21, Dr. Adolf Holl of Vienna, Austria, spoke here. His talk, which he delivered to two classes that day, was entitled "Jesus In Bad Company." The talk was condensed from his book of the same title, in which he argued for a sociological approach to and interpretation of the life of Jesus.

## "More Stately Mansions" to Open

Con't From P. 3

chronicle the life of Eban Harford, an Irish immigrant who had deserted from the British Army during the French and Indian War to enter the Wilderness, but abandoned this dream to marry a widow and settle on her farm; thus, "the seed of greed was planted." In the more familiar third play of the cycle, *A Touch of the Poet*, the dream of Sara's father, Con Melody, is destroyed, and the man broken, *More Stately Mansions* opens with the wake

of Con Melody.

O'Neill began writing *Mansions* in 1936, and completed the third draft in 1939. The estimated length of the play at this time was eight hours. This typescript was then set aside for later revision. But O'Neill interrupted his work until 1941, when he began to write his masterful autobiographical play, *Long Day's Journey Into Night*. Shortly before he died in 1953, he and his wife burned all of the manuscripts in the cycle which had not already been

destroyed, sparing only *A Touch of the Poet* and *More Stately Mansions*.

In 1956, a typescript of *Mansions* bearing an inscription in O'Neill's hand that he wished it to be destroyed upon his death, was discovered among some personal papers which his wife had sent to Yale in 1951. Carlotta O'Neill entrusted the play to Dr. Karl Ragnar Gierow, of the Swedish Royal Dramatic Theatre, to reduce its length and produce it in Swedish. This production premiered in Stockholm on

November 9, 1962. Later, a reader's version of the Gierow reduction was translated into English and edited by David Gallup at Yale in 1964.

In the United States, an anonymous English version of O'Neill's *More Stately Mansions* premiered in Los Angeles on September 12, and at the Broadhurst Theatre in New York on October 31, 1967. It starred Arthur Hill, Colleen Dewhurst, and Ingrid Bergman, and was directed by Jose Quintero. It was speculated in the *New York Times* that Quintero was the adapter; Ingrid Bergman confirmed this for Mr. Fern in April of last year. Quintero had selected parts from the original work in editing it to a "workable length." Some of the scenes he has chosen differ from those in the Swedish version, which does not include the wake at the beginning, and ends in a slightly different manner, but the scenes are O'Neill's. This is the version, "the only script available for production," which Theatre Loyola is using.

For Theatre Loyola's production costumes have been designed for the period by Kenneth Wilson of New York City. The designs have been executed for the most part by friends of the company. The set has been designed by Mr. Fern as a group of multi-levelled platforms, which indicate different locations in the play. Props are at a minimum.

Other members of the cast are Maryanne Ament, Vernon Bailey, Jr., Cathy Emory, Mr. Frank Fairbank, Mike Farace, Fr. James Maier, Bob Mulderick, Karen Muller, and John Pescetto. Sue Carroll is general production manager. The technical crew includes Rick Balog, Mary Carol Baummer, Mike Baummer, Marianna Bentzel, Paula Bianca, Dave Dewey, Fred Nedel, Hope Ryan, Jane Sapiway, Skippy Schurtz, Dot Strohecker, and Lorraine Valliere.

firmly", a straight blues, the transition of Cocker to a bluesman seems complete, as Joe and company move into a musical sphere far removed from anything that Mad Dogs have ever accomplished.

Unfortunately, there are just as many weak spots on the album, due mostly to the material chosen. Cocker has never excelled as a composer, yet, he had a hand in writing six of the album's nine songs of which only two can be considered successful. "Pardon Me Sir" completely restricts Cocker's style, reducing him to just another member of the band. The same is true of "Do Right Women", a blues in which Cocker's vocals are buried below the horns. This cut is live and seems to suggest the balance achieved by the band in the studio hasn't been attained in concert. The remainder of the album cuts fall into a passible but forgettable category.

When all is said and done, Joe Cocker is not the complete Cocker. It is sketchy in parts, made up of bits and pieces of the past, a few live cuts, and a few new studio pieces. Still it does represent Cocker's movement into what he does best, the blues, and for now that will have to do.

guitar respectively, and drummers Jim Keltner, formerly of the Mad Dogs, and Allan White now with Yes. With the Sanctified Sisters doing the backup vocals, and with the occasional help from Jim Horn (the Stone's sax man) and Reebop (of Traffic) on congas, the band has a full, complete sound, while avoiding the overbearance of the Mad Dogs.

As for the album it can best be described as mediocre because of its transitory status. This is not to say that it doesn't contain certain touches of definite brilliance. "High Time We Went" is Cocker rocking like he used to, raw power as his vocal soars higher and higher over Chris Stainton's churning, honky-tonk piano. "Something to Say" is a beautiful piece of blues, starting slowly and then building, thrusting ahead into a patented Rolling Stones section as Joe wails above the Sanctified Sisters. Greg Allman's "Midnight Rider" best exhibits the full force of the new Cocker band. Every instrument falls into place, perfectly, with Stainton's piano sustaining the song's drive, while the horns fall into place, neither dominating nor detracting. By the Final cut, "St. James In-

## Records

### Down Home Blues

By Ray Weiss

Joe Cocker may well be the enigma of rock music. Cocker rose from relative obscurity to the peak of success within two years, via the Grease Band, Leon Russell and the historic Mad Dogs tour, and his own spastic stage movements, only to retire to his Sheffield home for a two year self-improvement exile. Why? Rock critics have written exhaustively about Cocker trying to get his head together, or Cocker angry at being manipulated by Leon Russell, or Cocker drained from cocaine. But the real truth is that Joe wants to be a down-home blues man, and nothing else. No superstar trip. As he says on the new album, simply titled *Joe Cocker*, "That's the only think I know."

The division on the new album reflects this transition in Cocker's nature. Side One of the album is the old Cocker, the more commercial side, while Side Two is the real Cocker, doing the blues, roots the way he knows them. For the album, Cocker has assembled an admirable collection of musicians, including long-time friend Chris Stainton on keyboards, former Grease Banders Allan Spenser and Neil Hubbard on bass and

# Campus Ministries

What do the following have in common: a.) the Student Government elections, b.) Fr. Ahern's illness, and c.) the sweetly raging liturgy controversy found in these pages??? Answer: women.

It doesn't take a Germaine Greer to wonder over the facts that: a.) only two women are on the slate for the elections, b.) several persons have explicitly wondered what will happen now since "there is no Campus Minister while Fr. Ahern is sick", c.) two women faculty members are concerned enough over a given issue to publicly in print discuss their differing opinions.

Just a bit of consciousness-raising now toward the underlying questions....

Why are there so few women running for offices? Possible answers: the political scene here deliberately excludes women; the women here find student politics irrelevant and a waste of time; the women students here are lacking in leadership qualities by the very fact that they are "only women"; the student government is not meeting the needs and interests of one-third of its body to the extent that they see no value in it; none of the above; all of the above.

Why do people think that there is no Campus Minister during Fr. Ahern's illness? Possible answers: Loyola forgot to hire the rest of the team; Sr. Jeremy doesn't wear a habit; there are usually more men than women at Church and so there are only men in ministry; "ministry" ends in a "-y" and is, therefore a masculine noun; Mike Stierle is not a Jesuit; any two of the above.

Why are two women faculty members airing their convictions in a concerned way? Possible answers: "women always have to have the last word"; they like to see their names in print; they would like to spark some critical thinking on campus; the GREYHOUND needs material, and they are being paid; they believe in the value of publicly shared conversation; every alternate one of the above.

See? A minority report is not always inflammatory rhetoric!!

## "Gospel Soul"

by Jacqui Bradley

This little light of mine  
I'm gonna let it shine  
This little light of mine  
I'm gonna let it shine  
This little light of mine  
I'm gonna let it shine  
let it shine  
let it shine  
let it shine

And now the echo of these words ring still in the vast auditorium of Cohn Hall.

The night was cold and the roads slippery yet a handful of people diligently trudged their way toward Loyola College. What was the impelling force that would urge them on?

Gospel - the good news concerning Christ, the Kingdom of God, and salvation; - gospel -, a joyful noise heard in every listening Christian heart.

On Friday, February 16, 1973 Loyola experienced a true example of "gospel soul". The Black Students Association presented "A Gospel Extravaganza" featuring such renowned gospel groups as "The Milburn Special", "Forest Park Gospel Choir", "The Young Adult of Mt. Hope and the Majestics."



# Davies Speaks on "Egotism"

by Sue Jones

Admitting that the topic was a fascinating one, but one he wasn't quite prepared to speak about, Hudson Davies nevertheless did justice to the subject, "British Egotism in the World," in his talk last Thursday in Cohn Hall.

Mr. Davies, who is a former member of the British Parliament and currently works for the BBC, shared a wide range of observations concerning our two governments, the problem in Ireland, Vietnam, and, improvising somewhat, British --and American --egotism in world affairs.

## "Hidden Revolution"

Starting with a comparison of British and American government, Mr. Davies pointed to the peaceful transfer of power as the most obvious resemblance between the two. He noted that both governments are able to maintain "stability through hidden revolution" and offered the analogy that the Queen is to the Prime Minister as the Constitution is to the President; both the Queen and the Constitution providing continuity and constancy in otherwise changing times and circumstances. In the way of differences, however, he felt that government in Britain was somewhat less corrupt than in the United States, and that, on the whole, British government was a great deal cheaper to operate.

## Campus Trends

As an example of egotism on the home front, Mr. Davies pointed to Britain's nostalgic preservation of a "stultified and antiquated" machinery of government. The actual set-up of the government worked well in the 1800's, he said, but is totally inadequate for an efficient government in a modern, technological, welfare state. He recalled the time when the government was making some renovations on one of the older governmental buildings and workmen found Tudor tennis balls resting peacefully in the rafters. Mr. Davies was quite adamant in his feeling that "Tudor tennis courts" are not the proper place from which to conduct government and that modern facilities are desperately needed.

## Misrule of Ireland

The present situation in Ireland, according to Mr. Davies, is the product of a "long history of misrule coming home to roost." Although a Protestant himself, he said his sympathies lie with the Catholics, not for any religious reasons, but because the "issue is about human rights." He said that one must understand the history of Ireland, and understand the existing Protestant establishment before one is able to realize that the conflict exists between an "indigenous Catholic population" resisting

a "conquering population that is Protestant." Mr. Davies did not condone the actions of the IRA and felt that now, more than ever, Ireland needed a "statesmanlike" approach to solve its problems. He felt this was possible in view of the emergence of the moderates -- the ordinary people who want to lead a normal life.

## Material Egotism

Concluding his talk, Mr. Davies commented on an "egotism that involves us all." He felt that Britain, as well as America, are trapped in the idea that economic growth has to go on endlessly. He said we have sought a higher standard of living and have committed ourselves to the belief that all growth is good in itself. Thus we have dedicated our whole



Hudson Davies

lives to the "treadmill of producing and consuming, to the production of the trivia that has become so important to us." This exaggerated pride in the kind of society we have fashioned, as well as our pride in our possessions, is a kind of egotism all societies must beware of, according to Mr.

Davies.

Following his talk Mr. Davies presented an excellent film called "The Promised Land." Prepared by the BBC and narrated by Mr. Davies, the film provided an in-depth commentary on the struggle of the new nation-state of Israel.

## Faculty Profile

# Professor Noticeably Absent

With a bit of frantic last minute re-registration, I have managed to free myself from classes on Friday this semester. That's the day I use to get together my "Faculty Profiles" for the newspaper. Last Friday, in the middle of this year's record snowfall, I parked my car up in the minefield parking lot by the dorms, and started walking across campus trying to decide

who to interview for this week's article. I couldn't make up my mind. For some reason the first person who comes to mind whenever I start thinking about "faculty Profiles" is Mrs. Abromatis. I suppose its because she is so easy to interview--really carries the ol' conversational ball, that lady does. No, I thought, one thing neither Mrs. Abromaitis nor the school needs is another

article about Mrs. Abromaitis. So she was out.

I stopped by the newspaper office to see if Bernie had ideas, but the door was closed. Piled next to the door on the floor was a neat stack of press releases from the P.R. department. I sat down next to the door and glanced through them. One said in typically impenetrable P.R. prose, "Loyola College President Joseph A. Sellinger S.J. announced yesterday, February 19, at the first bi-annual Loyola College Trustee Association meeting in the President's board room..." any way it went on to say that the new library's unexpected lean to the right was not wholly incorrecable, and that, besides, it was the Notre Dame side anyway, under about three similar press releases was an announcement of Loyola's newest faculty member. It listed a long string of academic qualifications, a Harvard degree in chemical engineering, and a masters in philosophy (interesting combination, I thought) from Stanford; and went on to say that the newly acquired assistant Professor Noticeably Absent had set up his office yesterday in the Communications arts department--backstage, Cohn Hall.

The snow was kicking up all around on the way over, showing no inclination to accumulate. I stopped by the Post Office in Maryland Hall to say hello to Maureen, and then crossed the street to Cohn Hall. It was empty. I draped my coat over a chair near the back, and walked around the seats

See PROFESSOR, P. 9

# Campuses Grow Conservative

By Len Levie

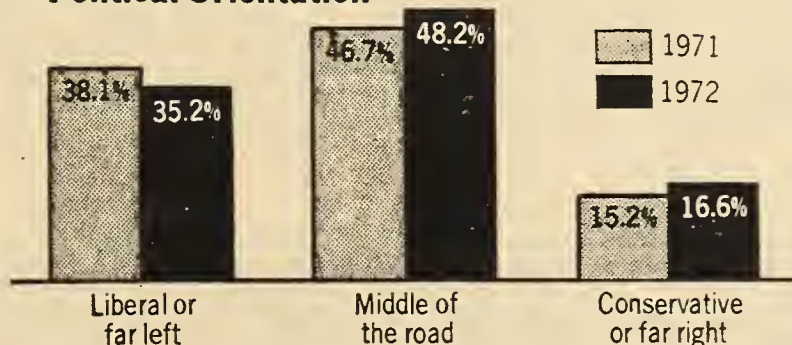
According to a recent article in the New York Times, student political attitudes have shifted appreciably to the right in a trend that began a little more than a year ago. Mirroring the present political opinions of the entire nation, student attitudes today are characteristically more conservative than in previous years. This shift was documented by a survey made by the American Council on Education, a private institution. Questionnaires were distributed to 200,000 freshmen college students, most between the ages of 17 and 19.

Strikingly enough, the survey revealed that virtually two-thirds of this year's freshmen class students describe themselves as either "middle-of-the-road" or conservative. Fewer than one-third view themselves as liberals. A mere 2.4% label themselves left-wing radicals, while less than one percent described themselves as far right wing conservatives.

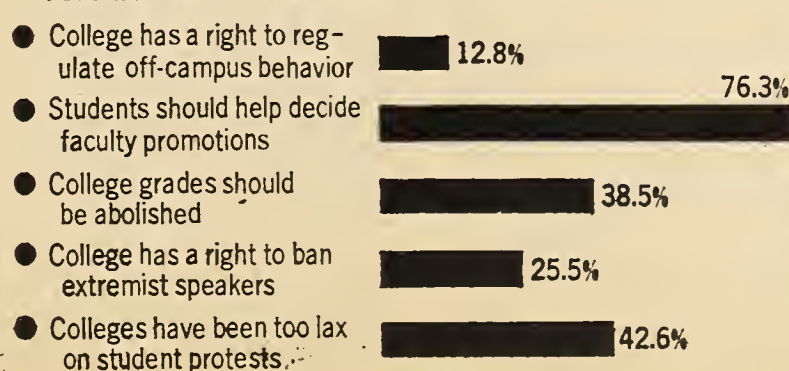
As a result of the recent end to the Vietnam War, the only issues receiving overwhelming support from the college crowd are the problems of pollution, against which 89.6% appeared committed, and the movement for consumer protection, which rallied the support of 76% of the polled students. Just under 50%

## Some Attitudes of College Freshmen

### Political Orientation



### Academic Affairs



Source: American Council on Education

of the students indicated that the U.S. is not doing enough to promote school desegregation and just over half of the students queried believe that courts are too lenient, a popular conservative viewpoint.

"Colleges have been too easy on student protestors" was a statement with which over 42% of the students agreed. One-fourth of the students would concur with the statement that "colleges have the right to ban extremist speakers," while one-third condone College administration censorship of student publications. An overwhelming 87.2% felt that colleges had no right to interfere with the behavior of students off-campus. A little more than two-fifths of the students would favor the discontinuance of grades and the institution of a pass/ fail or a similar system.

Although 91% of those polled favor women's rights, 37% indicated their belief that "a women's place is in the home," a striking contrast.





# The Jaundiced Eye

*Stephan Shields*

## The Loyola Ghetto

"The Administration's lack of creativity is in their poor planning. They are seeking to build a better Loyola for the future, but they are ignoring the needs of the present day students." These are the sentiments of Frank Angleastro, expressed in his State of the College Address. He speaks eloquently to anyone with two eyes. What the administrators of the college have done in shifting from the Loyola of two years ago to the idealized Loyola of the Future is create present difficulties which are almost insoluble, especially with regard to the resident students' plight. The long-range goals of the college call for an additional dormitory to be built with dining and lounge facilities (see Goal Four, Sunpoint Four of the Five Year Plan, which is official college policy now that the Board of Trustees have approved it). However, Mr. McNierney mentioned in last week's Greyhound that HUD has frozen funds for a new dormitory. So, the present resident crisis is to be perpetuated indefinitely. These conditions have come to fruition because of the administration failure to make adequate arrangements to accommodate a 65% increase in the student population. Conditions in Underwood are deplorable, as the Greyhound showed earlier this year. It is structurally deficient, poorly furnished and maintained. The cafeteria is overcrowded with people and roamed about by dogs. The food is deplorable. These problems are well-known and overworked. Still, nothing is done. Promises are made and broken. And the tragedy is that people will be forced to endure this disgusting existence indefinitely. Myopic planning has created this ghetto at Loyola, and little can be done to rectify it short of more construction.

Then, of course, people wonder why there is so much stealing on this campus. A balance disappears from the Chemistry Lab, furniture in the Student Center Lounge is vandalized, wallets and supplies are stolen from Maryland Hall. Last semester, an old statue was smashed to pieces in the process of being stolen from Millbrook House. It is also widely known that books were stolen during the move from the old library to the new one.

Attempts to explain the problem have included noting that Loyola is participating in a rising crime rage afflicting all of Baltimore and, secondly, that Loyola's difficulties seem minor when compared with larger universities (see the front page of last week's issue). The fact is that no one has mentioned the appalling, ghetto-like environment of the campus, which provides a psychological setting conducive to theft and vandalism. It is a commonplace that crime rates are higher in inner-city ghettos. The analogy could well apply to Loyola.

The morale in the dormitories is very low. (Could it be otherwise?) Several hundred dollars worth of damage has been done so far this year. Could there be a connection between the low morale and the damage? I think there most definitely is.

Conditions in the Loyola Ghetto do not, of course, excuse theft and vandalism. Crime is wrong -- period. But these conditions do help to explain why crime exists, and exists so prevalently, on this campus. The whole situation could have been avoided by careful and far-sighted planning. But, since conditions in the ghetto are not going to be helped any in the future, vice is here to stay. The worst part of the whole business is that the innocent must suffer for the guilty.

# The Column

# Context of Liturgy And Letter

This is the second in a series of faculty contributions to the Greyhound. This week, Sr. Pat Smith RSM of the Theology Department gives a defense of the liturgy Committee.

By Patricia Smith, RSM

One principle of literary criticism presumes that analysis of any document proceeds from objective investigation of its total context. Accurate observations regarding speaker and addressee, occasion and purpose are intrinsic to an understanding of content and form. My response to Mrs. Abromaitis' article (Greyhound, Feb. 16) regarding the "liturgy letter" seeks to clarify the context of both the letter and liturgy in question. My "critique of the critique" proceeds from noting certain inaccurate information, and inferences which I believe are based more on personal presuppositions than either a careful reading of the text or presence at the 6:30 service.

I. Context of the Letter  
The January 31 "letter to students" has only one author, Bernard Nachbahr. That singular signing is deliberate. Although the liturgy team discussed the letter, they did not send it. At present, some agree strongly with its content and expression, others do not. The appended names simply tell who is involved in planning, and indicate persons available for questions, complaints, suggestions, etc.

More important: This letter was written for a purpose, not to faculty (although all received a copy), but to students. Any critique must take this factor into account, since the addresses and purpose of a text largely influence style and content. The intent of "limiting the audience" was neither a gnostic attempt to exclude, nor a judgment of hypocrisy on anyone. It was a recognition of the diverse perspectives and experiences of Loyola's students, and a clear approach to some of them. Inferences of "(A)gnostic dismissal of the unilluminated" seem to me, more textual eisegesis than exegesis.

It would be naive to deny that there is a "spiritual vacuum" in the lives of many persons today. It would also be presumptuous to assume that all those dissatisfied with (and dropping) past forms of religious expression are irresponsible and unreligious. Many are sincerely searching, enjoys at least a semi-official relationship with the office of the Campus Ministries. Unfortunately, I do not believe that these questions have yet been answered. Sister

The 6:30 celebration is neither substitute

within and without familiar structures. Some feel that the 6:30 celebrations speak from and to their experience. In the tradition of Jesus and Paul, who used many different approaches to the many different persons around them, the variant campus liturgies offer their distinctive service. Admittedly, the purpose of Doctor Nachbahr's letter was not "conciliation." Nor was it "division." In an honest approach to a real situation, it sought clearly to present a choice, to indicate a direction that might touch some of us. Clearly, the letter is rhetorical, an invitation. As such, its language is strong (no rhetorician I know, from Cicero to JFK, was bland!), and more seeking to allude than to explain. It seeks to arouse interest, questions--the important answers to which are not on that page of print. Hopefully, they are to be approached in coming together to explore the meaning of statements like "some god who may or may not exist," or "pious and meaningless phraseology." Scripture scholars call this process "demythologizing." Some philosophers call it "linguistic analysis." I call it "finding out."

Language remains a fundamental human problem. Expression always falls short of what it tries to say. Perhaps, reference to "a god who may or may not exist" is, in some contexts, agnosticism. Perhaps, in others, it is an admission that our concept of God is often more stoic than Christian. The key question behind the statement might not be, "Does God Exist?" but "What kind of a God do I believe in?" Expression, naturally, varies, depending on cultural context. The Scriptures themselves are very contemporary in calling what later becomes termed a Mass, by descriptions like "gathering, celebration, breaking and sharing" (1 Cor 11:23-26; Acts 2:42, 46; Mk 14:22-24), . A faith-presupposition was an implicit in Paul and the Gospels as it is explicit in "religious symbolism." This indicates one difference between the 6:30 and a Rotary gathering. There are others.

The 6:30 celebration is neither substitute for, nor supplement to "Mass." It is the gathering around a message and a meal specified in the New Testament. The theological question to be explored as to whether this form conforms or not to Vatican II is "What does 'most sacred action' mean?" We have many different responses, liturgical and linguistic, to that question. Certainly, "men and women in a common search for identity and meaning" are a sacred, transcending action, since they are doing what Jesus himself came for. The presupposition, for a Christian, is that that identity and meaning have something to do with a relationship to the present yet hidden God of Jesus Christ.

II. Context of the Liturgy  
Steve Strausbaugh's article (Greyhound, Feb. 16) expresses well what the Sunday evening gatherings attempt, limitedly but sincerely, to do. I would only add two points. First, this form of worship is publicly admitted to be "secular." Its theological foundations are implicit in many Scriptural contexts (notably Genesis 1-3, Rom 8, Col 1:15-20), in that traditional Catholic doctrine, the Incarnation, and in the Catholic view of man as basically good and responsible. It attempts, with "clear face," to proclaim a basic trust in the human person and in his God, a reverence for all of human experience. Because "Jesus is Lord," and because man is noble, we believe we can afford that risk.

Second, the "themes" approach, new this semester, seeks to reflect on the religious significance of today's experiences, especially the experiences of Loyola students. The liturgical year's intent, historically, was to respond and point to awareness of life's rhythms as medieval man experienced them in the hours of the day and the seasons of the year. In today's culture of instant light and climate control, it seems reasonable to respond to the life rhythms of human persons, including those at Loyola who tell us, in many ways, where they are. The themes titles are limited, evocative. They mean to interest, not to justify their existence.

# Clarified

God-talk, the language of prayer, dogma and preaching, does not exist unhistorically, unattached to the world of man. Christian proclamation is not oracular, dropped from on high. The 6:30 liturgy takes that fact seriously. I hope, in the following paragraph, not to sound arrogant. I do not intend to be. I gave the "theme" (sermon) at the Feb. 11 gathering. I tried to present the 6:30

# Questions Remain Unanswered

by C. N. Abromaitis  
Roger Ascham once remarked that it is better to read of a shipwreck than to experience one. Literary critics have



Readers of "The Column", depressed by the absence of Chris Olert from this his literary forum, can expect some intermittent relief. Chris will return on a bi-weekly basis. In the between while, yours truly will attempt to fill the void. The editor would prefer more advertising, and soon many readers may feel the same way. I offer my critics the chance to buy my silence. Somehow it would not surprise to see the paper suddenly add an extra page of advertisements.

Basically this column will be about Baltimore. The city needs to be explained. No song can properly do the job (my apologies to the Strawberry Alarm Clock), and since the departure of the honorable Mr. Peep's diary from the newspapers, and the similar disappearance of John Goodspeed from the airwaves (for they were done by the same individual), this city has suffered from a lack of straightforward rationalization.

Harsh as it sounds, many of us will never know another city. Like the child must be taught to appreciate his talent to speak in prose, so must the residents be taught the attributes and responsibilities of life here. It is no easy job. Hopefully this column will help everyone to recognize the extraordinary things that make Baltimore ordinary.

The city has a great deal to always reveal about itself. It only remains for us to

#### To The Editor

As an ex-cigarette addict, I will now go into withdrawal completely since I have been using Papa Joe's French Fries as a substitute.

As of 12:00 A.M., February 23, 1973, I will become personally involved in a French-Fry strike until the quality of this food item is improved. Until the French-Fries (alias Papa Joe's Greasy Potato Slivers) are raised to a level of edibility, I will continue to abstain from this product. I will also solicit support from my peers and ask them to themselves also.

Until the "Fries" regain their identity, I have drawn up a proposition which could be followed. A meter between 1 to 10 could be improvised on which the daily reading of the F.F.'s greasiness could be recorded and made apparent to the conscious consumer by 40 being the grease saturation level of an average French Fry.

Thank You.  
Reisinger  
Martin Ando

#### -TO THE EDITOR,

Now that ore "old-timer" has com-

properly interpret the information. Learn from the city. The prophet, John Goodspeed used to sign-off his radio program with the statement, "So long, from Baltimore (pause) the queen-city of the Patapsco river drainage basin." Far too many of us waited until after the floods to recognize the wisdom of that statement.

Now check your pocket for change. If you do not find any dimes, there might be a valid reason. Have you forgotten that Baltimore is reknowned as the "nickel city"? Maybe it is only a little thing, but if going abroad one must still subtract ten per cent to balance the effects of the recent devaluation. From an international standpoint, Baltimore is worth less than ever.

Only in Baltimore could two Catholic independent colleges engage in an affair that has theologians beside themselves. The Church recognizes no permanent union between Loyola and Notre Dame contracted for the purpose of propagate offspring. The library might in fact be illegitimate. Anyday the Pope might announce that both schools must be married to the principles of higher education. Any merger seems destined to failure. Whereas Loyola is taking credit for fathering the purposes of learning, Notre Dame is claiming that parthenogenesis alone is responsible.

Could it happen anywhere else but in Baltimore?

## Letters

mented on the so called "experimental liturgy" perhaps it is time for a response to both factions by one for whom religious symbols mean nothing.

The "experimental liturgy" with its "themes" exerts a sincere effort to present a religious ceremony relevant to an understanding of our day-to-day lives and this effort takes the form of a liturgy which is structurally sacred and substantially secular. Through such a method the experimentalists hope to accommodate those who are "dissatisfied...with the usual pious and meaningless phraseology that often goes on in our churches." (Jan. 31 letter). But I submit many are dissatisfied not just with the content of such services but with the very structure itself. For, if I may borrow the old-timer's maxim that the style is one with the substance, the structure is as meaningless as the "phraseology". A priest may now speak in English on "relevant" themes to a "participating" and "concerned" congregation but there is still a priest, vestments, and "congregation". In short, there is still an old-time institutional religious structure. It is claimed that such structure is maintained because those who congregate

traditionally pointed out that it is an error to believe that one must experience what a work is describing in order to analyze the work validly. Sister Patricia Smith's "Apologia" is obviously based on the common confusion of an analysis of a work with the living of what the work describes. Her mistake flows, I believe, from her honest mis-reading of my article. I did not write about the 6:30 meetings; I wrote an analysis of a letter about those meetings. Indeed I openly admit that I have not attended one of these gatherings. What I will not grant is that I cannot discuss the stylistic and substantial flaws of the "liturgy" letter with intellectual honesty unless I attend a meeting.

Furthermore, I admit an "inaccuracy" in the use of the plural form "authors." I saw one signature; however, names appended to a letter generally indicate the agreement of the designated people with the letter. Sister Patricia's comment that some of the team "agree strongly" whereas "others do not" does not so much clarify the responsibility for the letter's composition as it tells the reader that only the signee was willing to assume the letter's onus.

More serious, however, are Sister Patricia's attacks on a straw man which I did not create. Rather than dealing with my objections and questions, Sister accused me of relying on hearsay. I analyzed a letter which was before me. My only presupposition was that words have meaning. Because of the words in that letter, I asked certain questions about the nature of the activities of this team which

in this "experimental" manner still find meaning in religious symbols. But if this group has been "trying to create forms of worship that speak not about some god who may or may not exist but about men and women in their common search for identity and meaning..." and the words God and Christian are not capitalized is not a belief in the old capitalized God and Christian implicit in a group whose common bond is symbols that are religious?

As for any old-timer who appeals to The Documents of Vatican II as if it were the final verification perhaps she should refer to that same volume and mind Cardinal Shehan's statement in the introduction that "The Council has ended; the Council has just begun." (p. XVIII, introduction). Only the short-sighted would accept the historical (albeit dogmatic) statements of Vatican II as the last word. Surely had Pope John deemed the statements of Vatican I adequate for the needs of modern man he never would have called Vatican II. The old-timer should consider that while agnosticism and secular humanism may have fizzled as explicit movements they were each both a manifestation and a determinant of that modern human spirit which necessitated Vatican II. If the needs

Steve Strausbaugh in last week's Greyhound, in fact, makes my questions all the more urgent. Mr. Strausbaugh commented that "in the sign of the meal we give each other bread and wine, remembering that man who was so fully human 'that even today some of us call him God.'" When Sister Patricia says that his article "expresses well what the Sunday evening gatherings attempt, limitedly but sincerely, to do," is she including this description of the central activity? Are the bread and the wine in this meeting consecrated? If so, are they given to all of the participants by each other without regard for the belief of the assembled people? If they are not consecrated, is the activity of these gatherings a parody of the Mass? My questions, I emphasize, are not raised by anything other than the words before me.

Further difficulties are presented for me by what Sister's "Apologia" does say. Specifically, she seems to contend that what the team does on Sunday evening is determined by the team alone. I do not fault the hard work, sincerity, or intelligence of the members as they approach their task. But I do question the right of the team to regard the official documents of the Church, among them the decrees of the Councils, as disposable. If my inference here is incorrect, that is, if the team considers itself bound by the Church's laws, then I stand happily corrected. But if my inference is accurate, if this team is acting independently, then the College must address itself to its responsibilities in this regard.

of this spirit are to be met, perhaps a little more fervent "arrogance" is in order.

Ralph Reinoldi

#### To the Editor:

Regarding the discussion that has erupted about my "liturgy-letter," I would like to offer the following comments:

1) To anyone who is not a stranger in Jerusalem, it is obvious that very basic issues are at stake. The underlying problems in the dispute are questions like: what do we mean when we engage in God-talk, who is Christ, what is the church, what is liturgy (a service to "God"? a service for people?), what is authority in the church, what is a council, what is the value of its statements, what is faith, what is secularization and many, many more. It should reassure the non-professionals on campus that the liturgy-team enjoys the unqualified support and collaboration of three outstanding members of the Theology Department, one of them of international fame. They spend their whole lives studying these problems and besides being specialists in their fields, they are also very responsible people. It may also be reassuring to know that this particular liturgy is inspired by and embodies many

meetings in their context, in perspective. It is not a perfect, complete expression of what we try to do. It is a start. Copies are available from the Campus Ministries office. I (and members of the planning team) am available for questions, objections and clarification.

Like all key moments in Christian history (33 A.D., Nicaea, Chalcedon, Trent, etc.), Vatican II was not an end, not the "last word." The significant periods were, rather, beginnings. Because the Christian community's experience of a person precedes, by at least 30 years, any written, formalized expression of that experience, its position at any point in time is not confined to a written statement. It is developmental. Man's experience, neither of himself nor of his religion, is "closed." Official Church documents give direction, not a blueprint. I find it theologically significant that, to our knowledge, Jesus never wrote anything down (except an unknown message in sand).

The 6:30 planning team welcomes critique. We struggle over the pastoral and theological foundations of what we do. Weekly, we criticize and evaluate our own attempts. However, hearsay and presuppositions are no valid basis for criticism. Observation, in the best intellectual tradition, precedes judgment. That, at least, we would ask for, within this academic setting. To those who would evaluate, I would invite you to dialogue. But first, I would ask you to "come and see."


convictions of the best contemporary theologians from all over the world.

2) I think it is obvious that the "Greyhound" is not the proper forum to discuss the above questions with the seriousness they merit. Waving some translated texts of Vatican II is not serious in these matters. It is my experience that these questions can be discussed fruitfully only in very specific circumstances (e.g., among people for whom traditional certainties regarding such problems have become not only intellectually, but existentially and radically problematic).

3) What might be useful, however, is a public debate on what is called pluralism in the Church: pluralism of theologies, of pastoral policies, of styles of worship, of spiritualities. We might as well recognize (also on this campus) that there are very basic differences within the one church, and that we will have to live with them. And although this is primarily a practical problem (of mutual respect and openness, indeed of christian love), pluralism has its theological foundations. We have the resources on campus to discuss these in public.

Bernard A. Nachbahr

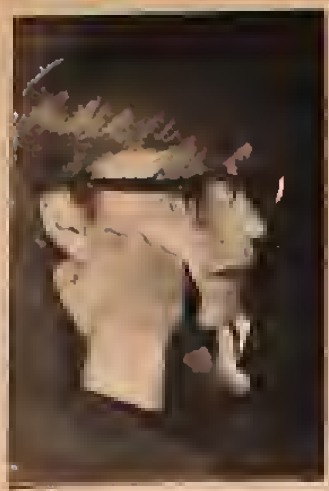




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# The Jaundiced Eye

*Stephen Shields*

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Jim McCrory

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Then, of course, people wonder why there is so much stealing on this campus. A balance disappears from the Chemistry Lab, furniture in the Student Center Lounge is vandalized, wallets and supplies are stolen from Maryland Hall. Last semester, an old statue was smashed to pieces in the process of being stolen from Millbrook House. It is also widely known that books were stolen during the move from the old library to the new one.

Attempts to explain the problem have included noting that Loyola is participating in a rising crime rage afflicting all of Baltimore and, secondly, that Loyola's difficulties seem minor when compared with larger universities (see the front page of last week's issue). The fact is that no one has mentioned the appalling, ghetto-like environment of the campus, which provides a psychological setting conducive to theft and vandalism. It is a commonplace that crime rates are higher in inner-city ghettos. The analogy could well apply to Loyola.

The morale in the dormitories is very low. (Could it be otherwise?) Several hundred dollars worth of damage has been done so far this year. Could there be a connection between the low morale and the damage? I think there most definitely is.

Conditions in the Loyola Ghetto do not, of course, excuse theft and vandalism. Crime is wrong - period. But these conditions do help to explain why crime exists, and exists so prevalently, on this campus. The whole situation could have been avoided by careful and far-sighted planning. But, since conditions in the ghetto are not going to be helped any in the future, vice is here to stay. The worst part of the whole business is that the innocent must suffer for the guilty.

properly interpret the information. Learn from the city. The prophet, John Goodspeed used to sign-off his radio program with the statement, "So long, from Baltimore (pause) the queen-city of the Patapsco river drainage basin." Far too many of us waited until after the floods to recognize the wisdom of that statement.

Now check your pocket for change. If you do not find any dimes, there might be a valid reason. Have you forgotten that Baltimore is renowned as the "nickel city"? Maybe it is only a little thing, but if going abroad one must still subtract ten percent to balance the effects of the recent devaluation. From an international standpoint, Baltimore is worth less than ever.

Only in Baltimore could two Catholic independent colleges engage in an affair that has theologians beside themselves. The Church recognizes no permanent union between Loyola and Notre Dame contracted for the purpose of propagate offspring. The library might in fact be illegitimate. Anyday the Pope might announce that both schools must be married to the principles of higher education. Any merger seems destined to failure. Whereas Loyola is taking credit for fathering the purposes of learning, Notre Dame is claiming that parthenogenesis alone is responsible.

Could it happen anywhere else but in Baltimore?

mented on the so called "experimental liturgy" perhaps it is time for a response to both factions by one for whom religious symbols mean nothing.

The "experimental liturgy" with its "themes" exerts a sincere effort to present a religious ceremony relevant to an understanding of our day-to-day lives and this effort takes the form of a liturgy which is structurally sacred and substantially secular. Through such a method the experimentalists hope to accommodate those who are "dissatisfied...with the usual pious and meaningless phraseology that often goes on in our churches." (Jan. 31 letter). But I submit many are dissatisfied not just with the content of such services but with the very structure itself. For, if I may borrow the old-timer's maxim that the style is one with the substance, the structure is as meaningless as the "phraseology". A priest may now speak in English on "relevant" themes to a "participating" and "concerned" congregation but there is still a priest, vestments, and "congregation". In short, there is still an old-time institutional religious structure.

It is claimed that such structure is maintained because those who congregate

GREYHOUND

# Context of Liturgy And Letter

This is the second in a series of faculty contributions to the Greyhound. This week, Sr. Pat Smith RSM of the Theology Department gives a defense of the liturgy Committee.

One principle of literary criticism presumes that analysis of any document proceeds from objective investigation of its total context. Accurate observations regarding speaker and addressee, occasion and purpose are intrinsic to an understanding of content and form. My response to Mrs. Abromaitis' article (Greyhound, Feb. 16) regarding the "liturgy letter" seeks to clarify the context of both the letter and liturgy in question. My "critique of the critique" proceeds from noting certain inaccurate information, and inferences which I believe are based more on personal presuppositions than either a careful reading of the text or presence at the 6:30 service.

### I. Context of the Letter

The January 31 "letter to students" has only one author, Bernard Nachbahr. That singular signing is deliberate. Although the liturgy team discussed the letter, they did not send it. At present, some agree strongly with its content and expression, others do not. The appended names simply tell who is involved in planning, and indicate persons available for questions, complaints, suggestions, etc.

More important: This letter was written for a purpose, not to faculty (although all received a copy), but to students. Any critique must take this factor into account, since the addresses and purpose of a text largely influence style and content. The intent of "limiting the audience" was neither a gnostic attempt to exclude, nor a judgment of hypocrisy on anyone. It was a recognition of the diverse perspectives and experiences of Loyola's students, and a clear approach to some of them. Inferences of "(A)gnostic dismissal of the unilluminated" seem to me, more textual eisegesis than exegesis.

It would be naive to deny that there is a "spiritual vacuum" in the lives of many persons today. It would also be presumptuous to assume that all those dissatisfied with (and dropping) past forms of religious expression are irresponsible and unreligious. Many are sincerely searching,

within and without familiar structures. Some feel that the 6:30 celebrations speak from and to their experience. In the tradition of Jesus and Paul, who used many different approaches to the many different persons around them, the variant campus liturgies offer their distinctive service.

Admittedly, the purpose of Doctor Nachbahr's letter was not "conciliation." Nor was it "division." In an honest approach to a real situation, it sought clearly to present a choice, to indicate a direction that might touch some of us. Clearly, the letter is rhetorical, an invitation. As such, its language is strong (no rhetorician I know, from Cicero to JFK, was bland!), and more seeking to allude than to explain. It seeks to arouse interest, questions-the important answers to which are not on that page of print. Hopefully, they are to be approached in coming together to explore the meaning of statements like "some god who may or may not exist," or "pious and meaningless phraseology." Scripture scholars call this process "demythologizing." Some philosophers call it "linguistic analysis." I call it "finding out."

Language remains a fundamental human problem. Expression always falls short of what it tries to say. Perhaps, reference to "a god who may or may not exist" is, in some contexts, agnosticism. Perhaps, in others, it is an admission that our concept of God is often more stoic than Christian. The key question behind the statement might not be, "Does God Exist?" but "What kind of a God do I believe in?" Expression, naturally, varies, depending on cultural context. The Scriptures themselves are very contemporary in calling what later becomes termed a Mass, by descriptions like "gathering, celebration, breaking and sharing" (I Cor 11:23-26; Acts 2:42, 46; Mk 14:22-24). A faith-presupposition was an implicit in Paul and the Gospels as it is explicit in "religious symbolism." This indicates one difference between the 6:30 and a Rotary gathering. There are others.

The 6:30 celebration is neither substitute

## Questions Remain Unanswered

by C. N. Abromaitis

Roger Ascham once remarked that it is better to read of a shipwreck than to experience one. Literary critics have traditionally pointed out that it is an error to believe that one must experience what a work is describing in order to analyze the work validly. Sister Patricia Smith's "Apologia" is obviously based on the common confusion of an analysis of a work with the living of what the work describes. Her mistake flows, I believe, from her honest mis-reading of my article. I did not write about the 6:30 meetings; I wrote an analysis of a letter about those meetings.

Indeed I openly admit that I have not attended one of these gatherings. What I will not grant is that I cannot discuss the stylistic and substantial flaws of the "liturgy" letter with intellectual honesty unless I attend a meeting.

Furthermore, I admit an "inaccuracy" in the use of the plural form "authors." I saw one signature; however, names appended to a letter generally indicate the agreement of the designated people with the letter. Sister Patricia's comment that some of the team "agree strongly" whereas "others do not" does not so much clarify the responsibility for the letter's composition as it tells the reader that only the signee was willing to assume the letter's onus.

More serious, however, are Sister Patricia's attacks on a straw man which I did not create. Rather than dealing with my objections and questions, Sister accused me of relying on hearsay. I analyzed a letter which was before me. My only presupposition was that words have meaning. Because of the words in that letter, I asked certain questions about the nature of the activities of this team which

in this "experimental" manner still find meaning in religious symbols. But if this group has been "trying to create forms of worship that speak not about some god who may or may not exist but about men and women in their common search for identity and meaning..." and the words God and Christian are not capitalized is not a belief in the old capitalized God and Christian implicit in a group whose common bond is symbols that are religious?

As for any old-timer who appeals to The Documents of Vatican II as if it were the final verification perhaps she should refer to that same volume and mind Cardinal Shehan's statement in the introduction that "The Council has ended; the Council has just begun." (p. XVIII, introduction). Only the short-sighted would accept the historical (albeit dogmatic) statements of Vatican II as the last word. Surely had Pope John deemed the statements of Vatican I adequate for the needs of modern man he never would have called Vatican II. The old-timer should consider that while agnosticism and secular humanism may have fizzled as explicit movements they were each both a manifestation and a determinant of that modern human spirit which necessitated Vatican II. If the needs

enjoys at least a semi-official relationship with the office of the Campus Ministries.

Unfortunately, I do not believe that these questions have yet been answered. Sister Patricia's endorsement of the article by Steve "Strausbaugh in last week's Greyhound, in fact, makes my questions all the more urgent. Mr. Strausbaugh commented that "in the sign of the meal we give each other bread and wine, remembering that man who was so fully human 'that even today some of us call him God.'" When Sister Patricia says that his article "expresses well what the Sunday evening gatherings attempt, limitedly but sincerely, to do," is she including this description of the central activity? Are the bread and the wine in this meeting consecrated? If so, are they given to all of the participants by each other without regard for the belief of the assembled people? If they are not consecrated, is the activity of these gatherings a parody of the Mass? My questions, I emphasize, are not raised by anything other than the words before me.

Further difficulties are presented for me by what Sister's "Apologia" does say. Specifically, she seems to contend that what the team does on Sunday evening is determined by the team alone. I do not fault the hard work, sincerity, or intelligence of the members as they approach their task. But I do question the right of the team to regard the official documents of the Church, among them the decrees of the Councils, as disposable. If my inference here is incorrect, that is, if the team considers itself bound by the Church's laws, then I stand happily corrected. But if my inference is accurate, if this team is acting independently, then the College must address itself to its responsibilities in this regard.

of this spirit are to be met, perhaps a little more fervent "arrogance" is in order.

Ralph Reinoldi

To the Editor:

Regarding the discussion that has erupted about my "liturgy-letter," I would like to offer the following comments:

1) To anyone who is not a stranger in Jerusalem, it is obvious that very basic issues are at stake. The underlying problems in the dispute are questions like: what do we mean when we engage in God-talk, who is Christ, what is the church, what is liturgy (a service to "God"? a service for people?), what is authority in the church, what is a council, what is the value of its statements, what is faith, what is secularization and many, many more. It should reassure the non-professionals on campus that the liturgy-team enjoys the unqualified support and collaboration of three outstanding members of the Theology Department, one of them of international fame. They spend their whole lives studying these problems and besides being specialists in their fields, they are also very responsible people. It may also be reassuring to know that this particular liturgy is inspired by and embodies many

for, nor supplement to "Mass." It is the gathering around a message and a meal specified in the New Testament. The theological question to be explored as to whether this form conforms or not to Vatican II is "What does 'most sacred action' mean?" We have many different responses, liturgical and linguistic, to that question. Certainly, "men and women in a common search for identity and meaning" are a sacred, transcending action, since they are doing what Jesus himself came for. The presupposition, for a Christian, is that that identity and meaning have something to do with a relationship to the present yet hidden God of Jesus Christ.

### II. Context of the Liturgy

Steve Strausbaugh's article (Greyhound, Feb. 16) expresses well what the Sunday evening gatherings attempt, limitedly but sincerely, to do. I would only add two points. First, this form of worship is publicly admitted to be "secular." Its theological foundations are implicit in many Scriptural contexts (notably Genesis 1-3, Rom 8, Col 1:15-20), in that traditional Catholic doctrine, the Incarnation, and in the Catholic view of man as basically good and responsible. It attempts, with "clear face," to proclaim a basic trust in the human person and in his God, a reverence for all of human experience. Because "Jesus is Lord," and because man is noble, we believe we can afford that risk.

Second, the "themes" approach, new this semester, seeks to reflect on the religious significance of today's experiences, especially the experiences of Loyola students. The liturgical year's intent, historically, was to respond and point to awareness of life's rhythms as medieval man experienced them in the hours of the day and the seasons of the year. In today's culture of instant light and climate control, it seems reasonable to respond to the life rhythms of human persons, including those at Loyola who tell us, in many ways, where they are. The themes titles are limited, evocative. They mean to interest, not to justify their existence.

God-talk, the language of prayer, dogma and preaching, does not exist unhistorically, unattached to the world of man. Christian proclamation is not oracular, dropped from on high. The 6:30 liturgy takes that fact seriously.

I hope, in the following paragraph, not to sound arrogant. I do not intend to be. I gave the "theme" (sermon) at the Feb. 11 gathering. I tried to present the 6:30 meetings in their context, in perspective. It is not a perfect, complete expression of what we try to do. It is a start. Copies are available from the Campus Ministries office. I (and members of the planning team) am available for questions, objections and clarification.

Like all key moments in Christian history (33 A.D., Nicaea, Chalcedon, Trent, etc.), Vatican II was not an end, not the "last word." The significant periods were, rather, beginnings. Because the Christian community's experience of a person precedes, by at least 30 years, any written, formalized expression of that experience, its position at any point in time is not confined to a written statement. It is developmental. Man's experience, neither of himself nor of his religion, is "closed." Official Church documents give direction, not a blueprint. I find it theologically significant that, to our knowledge, Jesus never wrote anything down (except an unknown message in sand).

The 6:30 planning team welcomes critique. We struggle over the pastoral and theological foundations of what we do. Weekly, we criticize and evaluate our own attempts. However, hearsay and presuppositions are no valid basis for criticism. Observation, in the best intellectual tradition, precedes judgment. That, at least, we would ask for, within this academic setting. To those who would evaluate, I would invite you to dialogue. But first, I would ask you to "come and see."

convictions of the best contemporary theologians from all over the world.

2) I think it is obvious that the "Greyhound" is not the proper forum to discuss the above questions with the seriousness they merit. Waving some translated texts of Vatican II is not serious in these matters. It is my experience that these questions can be discussed fruitfully only in very specific circumstances (e.g., among people for whom traditional certainties regarding such problems have become not only intellectually, but existentially and radically problematic).

3) What might be useful, however, is a public debate on what is called pluralism in the Church: pluralism of theologies, of pastoral policies, of styles of worship, of spiritualities. We might as well recognize (also on this campus) that there are very basic differences within the one church, and that we will have to live with them. And although this is primarily a practical problem (of mutual respect and openness, indeed of christian love), pluralism has its theological foundations. We have the resources on campus to discuss these in public.

Bernard A. Nachbahr



## Dougherty to Speak

Dr. James E. Dougherty will deliver a speech on March 6 at 2:00 o'clock in Ruczika Hall. The topic of the Speech is "Arms Control and Great Power Relations". The speech is being co-sponsored by the ROTC and political Science Departments.

Dr. Dougherty received his bachelor's degree from Saint Joseph's College, 1950; M.A. in Political Theory from Fordham University, 1954; Ph. D. in International Relations from the University of Pennsylvania, 1960.

He has served as Executive Vice President, Saint Joseph's College, Philadelphia, since July 1968. Previously he was Professor of Politics and International Relations at Saint Joseph's College, a rank which he continues to hold. In recent semesters he has taught courses in International Relations Theory, Western Political Thought, Political Development and Revolution, War, Peace and the Arms Problem (later titled Conflict and Its Resolution) and an interdisciplinary seminar on social conflict. He is also a Research Associate of the Foreign Policy Research Institute.

Dr. Dougherty was Professor of Political Affairs at the National War College in 1964-65, where he directed the course on U.S. - European Relations, and since then has appeared frequently as guest lecturer on such subjects as the nature of international politics, European integration, the political-military affairs of NATO and supranational trends in a world of nation-states.

He is a frequent lecturer at the Foreign Service Institute and the Inter-American Defense College on various aspects of International Relations' Theory, including decision-making, games theory, contemporary theories of conflict, and international negotiations and bargaining. During the last fifteen years, he has served as a consultant to numerous agencies of the federal government, including the Peace Corps, the Senate Foreign Relations Committee, the Department of Defense and the U.S. Arms Control and Disarmament Agency.

Dr. Dougherty has taken part in twelve Strategy for Peace Conferences at Arden House and Airlie House, served on the Conference Advisory Board, and acted as a panel chairman on U.S. - Soviet relations. He has attended several consultations on the Council on Religion and International Affairs and two international conferences on Christian Approaches to Defense and Disarmament. He attended the 1st, 3rd, 4th and 5th International Arms Control Symposia and played a leading part in planning the latter

three.

In recent years he has been a member of the Board of Governors of the Catholic Association for International Peace, the Board of Directors of the World Affairs Council of Philadelphia, and several professional associations in the fields of political science and international relations. Since December 1968, he has been a member of the International Affairs Committee of the United States Catholic Conference. In February 1969, Dr. Dougherty visited four capitals of Western Europe with a special 20-man panel organized by the Georgetown Center of Strategic and International Studies to review the political, economic and military situation of the Atlantic Alliance for the incoming Administration. The panel issued a published report, *NATO After Czechoslovakia*, in May 1969. In May, 1970, he chaired a special conference for the press at Airlie House on the Strategic Arms Limitation Talks (SALT).

He undertook a brief speaking tour in Denmark and Sweden in late 1970 at the request of the State Department's Bureau of Educational and Cultural Affairs. After speaking at an International Conference on Disarmament at Elsinore, sponsored by the Danish Youth Council and the Council of European National Youth Committees, he travelled to Sweden for lectures at the Foreign Policy Institute and the International Peace Research Institute.

In May 1972 Dr. Dougherty undertook a lecture tour in four European countries at the request of the U.S. Information Agency. He spoke at King's College (University of London), the Norwegian International Affairs Institute in Oslo, the American Library in Brussels, the University of Louvain, and the International Peace Research Institute at the University of Hamburg on such topics as "New Technologies and Arms Control," "SALT and European Security," "SALT Phase II" and "Mutual Balanced Force Reduction."

He is the author of *Arms Control and Disarmament: The Critical Issues* (1966); and *How to Think About Disarmament and Arms Control* (to be published 1973).

He has also contributed several articles on international affairs to *Orbis*, *Current History*, *Political Science Quarterly*, *War/Peace Report*, *Catholic World*, *U. S. Naval Institute Proceedings*, *The Encyclopaedia Britannica Yearbook*, *The New Catholic Encyclopaedia*, and other publications.

## "The Saint"-Soul Shaking

A fast-moving, action-packed production combining religious fervor, sex and violence and set in the 1950's was presented at a local theatre last week. Sound like your favorite flick? No, it was a Pulitzer Prize winning opera, "The Saint of Bleecker Street", written by Gian-Carlo Menotti. For the first time the Baltimore Opera Company produced a modern opera and demonstrated how superbly an opera of any century could be handled. Even the acting was superb, in contrast to the October production of "Aida."

However, to be fair to Verdi and "Aida" this opera had to emphasize excellent acting because the play and characterization took precedence over the music. In fact, the voices on the whole for "The Saint" were not of the caliber of the voices in "Aida" where the voices and the music were all-important.

And to say that the performance by each and every group was truly "majestic" is to be greatly understated. The night was full of soul shaking, foot tapping and hand clapping gospel.

The feeling gospel singing elicited can not be described here. There is a story being told, not only in the songs, but

in the way they are sung, a story of "Something" good and magnificent.

Another difference between the two operas is the realism of "The Saint". Even though the premise is unusual and slightly fantastic (that of a simple girl who has visions and receives the stigmata every Good Friday), one could accept Annina, the saint, as a real person, partially due to Menotti's artistry in characterization and partially attributes to Patricia Craig's genuine, natural acting as Annina. Ms. Craig even looked like the frail Annina, being small in height and weight, in contrast to the obese woman who played the comely Aida. Joanna Simon also lent physical believability as Desideria, the mistress of Annina's brother Michele. Ms. Simon is an internationally acclaimed opera star but success has not gone to his stomach. Turning to Michele himself Nicholas Di Virgilio played the part in the confusing, emotional, incestuous manner in which Michele must be played. Another noteworthy person was Betty Hankin in the role of Assunta. This local singer lent a rich voice as well as humor to her role.

In turning to the actual

voices, all of the other leads overshadowed Patricia Craig. However, Ms. Craig was a little bit younger than the rest, a facet which again gave the opera realism.

Artistically the sets were superb and again, real. For the last opera and this one the sets have been imaginative and outstanding; For example, real fences were used in the playground scene and a real turnstile was used in the scene set in the subway station. Also, the set for Annina's apartment could have been found in any New York tenement.

The night riddled with disappointment at the turn out, the weather and such seemed to turn into a most pleasant evening as the program progressed.

The M.C., Mr. Tom Goregory, who contributed to the extravaganza with a song of grace and dignity becoming of a gentleman curved a somewhat disorganized program to a dynamic conclusion.

Words could never tell fully what was experienced by the audience last Friday night, but there was indeed something wonderfully special:

There was Gospel.

## Underwood under Review

Con't From P. 2

run under the bathroom floors. fixed once, or simply isolated instances. In some cases he thinks the occupants may be at fault. "Holes in doors," for instance," didn't create themselves."

Probably the most extreme problem is in the apartment shared by George Wenner, Chuck Spadone, John Schissler, and Mike LoSasso. On several occasions, the building's plumbing has gotten stopped up and the ground-floor apartment has had sewage seep in as a result. The bathroom ceiling is cracked and spotted, and LoSasso is afraid it may collapse. Mr. Cairns blames this partly on the resident's habit of flushing anything down the toilet, up to and including a sweatshirt.

At the moment, the Student Life Commission is unsure of what to do. At the meeting February 26, Mr. Cairns spoke about the situation. A resolution was introduced calling for a rebate to the affected students. This, said Mr. Hennessey, should be viewed "not as punishment to the school; but as justice to the students. They shouldn't be paying for services they don't get." The motion was debated, with controversy centering on who would determine the amount of the rebates, and how. The general feeling seemed to be that the Commission should send a list of affected students to Mr. Melanson, the school

treasurer, recommending rebates. Mr. Melanson would then figure how much each should get. When the resolution finally came to a vote after an hour and a half, it was discovered that there was not a quorum present and it had not been a legal meeting at all. However, most of the members of the Commission seemed to think the meeting was worthwhile for the information gained.

No one really knows the ultimate solution to the problem. Mr. Cairns hopes the

apartments will be kept unoccupied for at least a month over the summer for maintenance purposes. Just the same, he thinks Underwood will not be usable at all after the next couple of years without major expense for overhaul. Already, he has spent double his allocated repair budget. The final answer, suggested several times during the meeting, may be to eventually sell the shoddy apartments; the question then becomes how to replace them in an ever-expanding school.

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A SOUND AND LIGHT SPECTACULAR



# Professor Absent

Con't From P. 5

towards the stage. I stopped to look at a few of the photographs that line the walls, then jumped up the steps and through the curtains to backstage.

There behind the curtain were the scattered remains of the once flourishing, pre-Fern Loyola Student Theatre. An odd assortment of fantastical scenery and props, I picked up a cane with a silver handle, and put a straw hat with a feather in it on my head, and danced out into the hallway in back to find Professor Absent's office. At one end of the corridor was Ed Ross' room and at the other end was a black door with a luminous green star painted at eye level. I walked up to that door for a closer look, and lettered in stylish peppermint-stripped Art nouveau was simply "Absent".

I hesitated, then turned to return the hat and cane only to be interrupted by a soft, clear voice from a speaker overhead, "Never hesitate, my man, come right in and begin." The voice was polished, it sounded a lot like the HAL 9000 computer's voice in 2001. I shrugged, twirled the cane up to rest on my shoulder and opened the door.

This may take a minute.

The room was dark and it

glowed purple from two black-lights at either end. Luminous silver strands stretched from the ceiling to the floor and swayed softly in the air currents as I closed the door behind me. Seated fashionably cross-legged atop a huge transparent cube that glowed orange at the center was the grinning (I took it to be) Professor Noticeably Absent. He had an electric hair style that gave him an eery purple halo about two feet out, all around his head. His features were rounded and small, indeed his whole face seemed eclipsed by a huge bushy moustache and a wide green grin. He was clad from the top of his neck to the tip of his left toe in a luminous orange body stocking; it covered every inch of his body except his right foot—curiously naked from the ankle. A glowing green arrow pointed unsettlingly from his crotch to his chin, and his eyes and teeth, as I mentioned a moment ago, shone bright green.

"How nice to see you again, my friend, who are you?"

I tried to explain that I was a reporter from the GREYHOUND, and that I wanted to do a profile on him for next week's issue. I admit I felt rather uncomfortable in that feathered straw hat and cane, but Professor Absent

didn't seem to mind.

"Sit down then, my man, make your presentness felt." He reached around behind his back and handed me a little dixie cup full of punch, "food for the mind, my friend. Relax, drink up, you are someplace new aren't you?"

I nodded agreeably and drank up. I sat back on a pile of cushions on the floor while Professor Absent, very smooth and athletic, got up to flick on a tape recorder across the room. Soft jazz played quietly in the background. I was looking for an opening, someplace to start the interview, so I asked him, "why doesn't your, ugh, outfit cover your right foot, Professor?"

He grinned, "Well, my observant friend, that, as you have already noticed, happens to be my right foot. And, since I am new here at Loyola, I am, of course, determined to put the right foot forward, so I left it uncovered in the hopes that, when the time comes, I will have no difficulty finding it."

to be continued next week

## RECORDS

### Kellaway: Brilliance and Variety

written by Captain Nemo

"Have you ever listened to the wind in the trees? Have you ever become emotionally involved in the symphony of silverware and china at a large restaurant? Have you ever crawled on your belly like a reptile as 7,000 carrots whistled their melancholy mating song?" I'm not quite sure who or what, or even why, Alan Metter is, but this is how he tried to describe the music of Roger Kellaway in an A&M promotional release. I sympathize with him...trying to verbalize Kellaway's incredible brilliance is enough to

drive anyone to hyperbolic carrots.

Kellaway has two albums out: Roger Kellaway Cello Quartet and his new release, Center of the Circle. The second is almost a total reversal of the first, but both are superb. Cello Quartet, the quieter of the two, is a perfect synthesis of classical music and jazz and is one of the most intellectually as well as emotionally beautiful sounds I have heard. It is a varied lp. Side two opens with "Esque," a song so happy in its Terry Riley Rainbow In Curved Air polyrhythms that you feel like

floating near the ceiling. This is followed by Roger playing some suprafine cocktail jazz piano on "On Your Mark, Get Set; Blues" that is so sad you wish you had a beer to cry in. "Invasion Of The Forest" and "Jorjana," the two songs that fill out side two, have a heaviness normally associated with Gnome soap operas and probably account for Metter's melancholic carrots. Side one is more purely classical; "Saturnia" could easily be part of Debussy's "Prelude To Afternoon Of A Faun."

Kellaway's Center of the Circle is the reversal of Cello in that it is total rock and roll. The jazz base is still there, as is the sensitivity, but this time Roger is conducting a full orchestra in full volume. He has four more versions of "On Your Mark, Get Set; Blues" that are variations on the first lp cut, which are excellent, but the standout cuts are "Our Gang Blues" which isn't blue at all and "Blujahn Boogie." Both of these cuts rock with a lightness not normally believed possible of a full orchestra. The best cut of all is suitable neither for AM air play or for quoting in conservative Catholic papers; it is "Lay Karma Lay," a refreshingly semi-obscene parody of Dylan's song filtered through Frank Zappa. I say semi-obscene because Kellaway has superb taste and would offend no one except the Maryland Carrot Censor Board.

Pick up on these two albums and impress your neighbors and friends. A prize in every package.

## Guard Fired

Con't from P. 1

of the security guards "we would prefer not to get involved, it's not our concern."

Corporal Young had a lot more to say about Dean Sedivy and Sergeant Carter than this however. He accused Dean Sedivy of "harassing all the security guards as to their work. The Dean, according to Young, is continually stepping into Security matters as well as acting like a security guard himself at night. On this Dean Sedivy countered that he has helped out at night when only one man was on for that man might be jumped or attacked. This was especially true, the Dean noted, when our radios were more a joke than anything else. Again, when reached, the security guards, Patterson, Fortune, and White had no comment on this matter.

Corporal Young intends to appeal to the Labor Board about his firing but contends he would not work here again but under one condition. "Dean

Sedivy must get out of Security affairs and stop agitating the guards," he said.

Both Dean Sedivy and Sergeant Carter have been made aware of the charges Corporal Young leveled against them. When reached for comment, the Dean cited the record of absences without excuse, the history of suspensions, about which it is not clear who was responsible for putting Corporal Young on suspension in the past, and his affirmation of faith in Sergeant Carter's conduct. Corporal Young gave permission to the Greyhound to look at every one of his files which in any way concern his association with Loyola College. Dean Yonchik however would not release then to any one but Young himself, citing Labor Relations Laws as the reason.

Sergeant Carter has no comment at the present time about the charges leveled against him but promises a statement for next week's edition.

Con't From P. 2

Yanchik, Loyola was experiencing problems at both levels. When the student population falls low the college is not put to adequate use and although the college seems cramped now, according to Mr. Gibson the Registrar the college is operating at close to 100% efficiency in the utilization of classroom space with the realization that students are cramped especially in the Student Center. Dean Yanchik already has plans underway to relocate all offices in the Student Center. Elsewhere on campus, thus properly utilizing the building space and getting back to what a student union should be. He adds that this move includes moving the Dean of Students office out of the Student Center Building to a new location.

The parking situation, Dean Yanchik agrees is a real problem and at present time there is not a solution. The erection of a new maintenance building did remove some valuable parking space, but the students don't lose completely. The old maintenance building will be converted to an all purpose activities center. It is hoped that this will eliminate some of the problems encountered in the gym. This area can be used for meetings or for practice by dance, theatre and smaller athletic activities.

The Dean says that the students at Loyola may be inconvenienced now by Loyola's plans for the future, but this is not really the result of faculty planning, even when the planning is done and construction begins there is a two year wait to completion.



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Morris Cannon at the charity stripe

## SKI TRIP A SUCCESS

Last Friday night a motley group of students and faculty gathered in front of the Student Center for a ski trip to Round-top Mountain, Pennsylvania. A few students still had to deal with late classes but the bus managed to depart only 15 minutes behind schedule at 4:15.

The hour and 15 minute bus ride to the slopes seemed to take only half that time because it was a virtual party on wheels. In the capacity-filled bus spirits were quite high as they usually are at the end of a week of classes. It wouldn't have mattered much

since Dean Nangle brightened up the aisle and Mr. Leffman kept noise at a low roar. Yousef Bayani moved faster up and down the aisles than he did traversing the moguls at the top of the slope.

Refreshments were handy and very necessary to quell the mounting fears of the bus' occupants. One girl expressed her fear of the beginner's slope. Another girl who had never seen a slope before confessed of never having seen skis close up before. It is supposed that this doesn't always happen just in Maryland, but...Another co-ed



John Prather in the Hopkins game

## Mason-Dixon Hopes

With the way the end of the season shaped up, Loyola's future in the Mason-Dixon tournament is dimmed, to say the least. Losing to Johns Hopkins (at home no less) was bad enough. It was even more heart-rendering when you consider that we needed a big win to even think of beating the Mount at their plane hanger! The Mount had beaten Catholic University convincingly earlier in the week and we lost a terribly played game to Catholic U. earlier this season.

Actually you can rationalize a Mount loss in such a way that it doesn't hurt too much. Playing at the Mount is an entirely different story than beating them in a good game at home. Our rivalry with Mt. St. Mary's is one of those perallial close calls. One year we win by one point or twenty-some. The next year we get edged out or killed, pick your year. And who knows what tricks the Mount clock has in store for the Hounds! If you remember last year's half time tricks, then you're sure to remember how we lost by only one point.

It's not as if we won't get another shot at the Mount. Why, all we have to do is beat B.U. and then, Roanoke! sounds impossible. But it's not improbable when you take into consideration that Loyola's "do-it-all-man" is coming back. With Ed Butter out there and Morris Cannon outfitted with a new ankle, we'll have a fighting chance.

If you remember our last Roanoke game you might get your hopes up. We tied the game up after being down by 12 points with 1:43 to play. Tight defense and Robinson sliding all over the court like a goalie brought that one close. It was a combination of Rodmey's speed and Gene picking Robinson up off the floor quickly that tied the game. In the overtime the law of averages caught up with us. You can't feel bad about losing to a team that knocked off the big ones that Roanoke has.

Lefty tells me that this time the championship is really in the air. That is, except for the opening UMBC v. Roanoke game. Everyone has split with almost everyone else this year. CU has had the most disappointing year. By stretching the imagination many possibilities, serious and otherwise, are possible. (How about a UMBC-Randolph-Mason Final!)

I think that it will be either Catholic U. or Towson versus Roanoke in the final. I will be hoping for a Mount v. Loyola final but regardless my money is on the Hounds and Butter.

### Briefs

Loyola College 5th in the Mason-Dixon...5-5 conference record, 12-11 overall...2nd in offense...8th in defense...Floyd 18.9 average, 189 points and Gwiasdowski 17.8, 178 points in conference...Rhode 87 rebounds...Tournament bracket, top: Roanoke (1) v. UMBC (8), Loyola (4) v. BU (5), Bottom, Randolph-Mason (2) v. CU (7), Mt. St. Mary's (3) v. Towson State (6).

discussed her "weak ankles" while the boy she talked to claimed that he was terribly out of shape.

When the slope was reached everyone's excitement reached a peak. The general reaction, due to the group's collective experience was one of nervousness. Mixed in were Yousef's unconcern and the "Miller cousin's" dismay at the small size of Roundtop. Eric wanted to know where the slope was.

It was hard to believe that a group of our size could lose itself in a crowd but within a few minutes everyone dispersed. The slope was quite crowded for a Friday night. The beginner's slope was more congested than the expert slopes. Turning at the tops of either slopes was difficult. On the expert slope only congestion at the very top was noticeable, where passage across the moguls maze is contemplated by the hesitant and ignored by the Bayani's.

When everyone collected at the bus at 10:00 it was healthy despite a few black and blue marks. The sore spots were forgotten when the party resumed and it was a tired but happy crowd that returned to the Student Center at 11:30. The real hearty ones then continued on to the "Rat."

The next bump jumping bus trip will take place next Tuesday night. For information contact Dean Nangle.



Loyola's Floyd

## Trojans Win

The Trojans finally got the rematch they were waiting for all season and the Rams bowed 20-6 in the Intramural Football Championship game last week. The Trojans, underdogs by reason of their 4-2 record, put the finishing touches midway thru the second half when John Boyle intercepted a desperation pass and ran it back for a touchdown from midfield.

### Quad Zone Defense

"The quarterback just chucked it," said Boyle. "I guess he got scared and threw it anywhere. The linesman had him running all day back there." Boyle wasn't the only Trojan with an interception; the whole team got in the act: Cichelli had two interceptions and Titus also collected one. It was evident that the quad type zone effectively stopped the Rams. Boyle said that the zone coverage worked all day but when things got tight at the end, the quarterback had to take even more chances and "chuck almost blind every time."

### Loyola's Finest

The Trojans felt that they had the better team from the start. They lost their first game of the season to the Rams and they felt that bad refereeing had helped. Charley Solis called it a total team effort. Vinnie West said that they waited all year long for the game. Whatever their reasons, the Trojans emerged as Loyola's finest football squad.



Smith passing over the basket?

### JV Briefs

Earlier this week the JV beat Towson State's JV's 87-75. Towson State hasn't been beaten by a Loyola JV team in at least 4 years.... Loyola's JV has won 7 of their last 9 games.... Shaiko had 9 assists in the Hopkins' game... Both Daly and Cahill registered 16 points... Mike Castillo totaled 10 points in both games.



Robinson lays one up.



# Corker Supplies Thrills In Mat Romp Over UMBC

In another 15 seconds Keven Corker would lose a wrestling match. It wasn't as if it hadn't happened before this season; he had been losing matches all year by one or two points. All the UMBC wrestler would have to do would be to keep Keven from taking him down,

because it was impossible at that point for the match to end in a tie. But before Harrington knew what had happened, he was lying on his back and Loyola had a 3-2 decision. Keven Corker had pulled out a match on the clock.

## Harrington Gets Too Close

"He should have stayed further away from me than he did, then I get hold of his neck and down he went". At 15 seconds Corker realized that he could use a fireman's carry on his opponent. In fact he had



How thin are their ranks?

## The Blue Line

### Champions Talk Freshmen

With the up-coming spring sports schedule on my mind the other day, I walked up to the Dude and asked him what our chances at tennis are this year.

The Dude sat staring at the paper he was fidgeting with in his hands. John Davis always fidgets. "This year we have a chance". I looked like I had heard that before. "No kidding, we have two good freshmen coming in this year."

Dude always talked of hot freshmen that were coming in. In fact, he was one, once. Four years ago he played in the number three slot behind Joel Swarin and Jerry Moluli. That was really odd because Davis was better than both of them. He had turned down his tennis scholarship at Colgate, only to be played 3rd on a team that had taken the Mason Dixon championship that year. Since then, the team has seen hard times. That's probably why the Dude is always talking about hot freshmen.

Two years ago it was Jacobis and Tee Tilman that made news. Last year there were no freshmen, just some aging juniors and an overgrown elf, Barry Murphy, a senior. Where were the hot freshmen? The only good freshman we had was in academic trouble and couldn't come out. I can see why Dude talks of freshmen.

Sports have changed for me since I was a freshman (and not so hot). It's always nice to go after a championship, even though it wouldn't seem, and prove to be a tennis, elusive. I wouldn't know about being a champion; I've only had the chance at it once and that was in my senior year in high school. My team was practically unbeatable that year, but how does a hockey team get invited to a post season tournament when they average just under three fights a game? For me now, sports is just fun to participate in, win or lose. I can always remember back to when we were the best of southern New York. But the Dude still talks of freshmen.

The other sports are no different from tennis this spring. Billy Walters summed the baseball team's chances up in a string of freshmen hopes. I haven't talked to anyone on the lacrosse team yet, but looking into the cloud of dust on the field the other day, I noticed that their ranks are thin. The 1973 Grey harriers are, to borrow a quote, "the same group that brought you Cross-Country last fall."

Last year Krawczyk was a senior and for the first time in four years Nappy would have to think about where to dig up a center. Nap was talking of freshmen. So you don't have to win a championship every year. Nap and Dude both know what it's like to win championship so while other people talk about how better equipped their present personel are this year, the champions look to the freshmen. The hope along with Billy Walters that the mythical coach's - dream will walk through their door.

the move planned from the start of the match but only got the chance to use it in the closing seconds of the match.

The actual move started with nine seconds remaining and was completely finished just before the buzzer sent the crowd to its feet. It was literally a reverse for UMBC. "I started out looking at one clock and then after I flipped over I looked at the one on the other score board to read the time."

## Corker's Feather

This match was a feather in Corker's cap. His best match this season up until now had been losing a close match to Dickinson of Towson State College. The loss was in no way a disgrace because he had given Dickinson the best match anyone had given him this year. Corker's record is now 3-4.

## The Corker Reverse

The Corker reverse highlighted what was later to become a 36 - 6 romp of the UMBC matmen. Before the game, however, the coach talked as if it might be close. "You can't tell how it's going to go" commented Andy Amesia, team co-captain. "They started shifting weight classes but we had enough to get by on." UMBC didn't know what they were getting into because the shifting worked to Loyola's advantage, but as Andy said, "it could have been a lot different."



"Moe" O'Neill

## O'NEILL PACES HOOP VICTORY

The women's basketball team outlasted a third quarter surge by Coppin State in registering their second win in a flawless season. Although the game was very sloppy, it can be considered a good win against a physical and aggressive Coppin State team, and a step in the right direction towards a revenge of Notre Dame.

## Burke Throws Scare

"We had heard how rough they were," remarked Maureen O'Neill. "Moe" was pretty rough herself as she tied a former scoring record with 27 points in the 48-39 victory. Kathy Burke, who had established the high point mark last year, against Notre Dame, sat out with three fouls early in the game so most of the scoring duties fell on Moe's shoulders. O'Neill gives most

of the credit to team play, however, saying that most of her points were lay-ups: "they (Coppin State) played man to man and the girl who played me gave me the shot."

## Coppin State's Aggressiveness

Since the varsity was used to practicing against a slower JV, the passing wasn't too sharp at first. Because Coppin State was so physical and aggressive the varsity had to sharpen up to run their plays. The team also survived an early game scare, which was due to a combination of Coppin State's aggressiveness and Burke's early foul trouble. Loyola's 27 turnovers, many coming in the first half, made the 25-16 halftime lead seem very small. And when the passing problem finally tapered off, Coppin State started to fast break and

## JV ENDS SEASON

In play not a typical of the whole season Loyola's JV team-effort produced a last second victory over rival Johns Hopkins. Cahill converted a Prather pass at the buzzer to stun Hopkins 71-70.

Under a minute to play and down 69-68 Hopkins froze the ball so they would have the last shot. With 22 seconds on the clock, the BlueJays set up a play that resulted in a score with 9 seconds left. By the time Loyola could stop the clock there was only 6 seconds left, with the score 70-69. Hopkins stalked off the court confident of their apparent victory.

When the game resumed the ball ended up in Prather's hands with 3 seconds to go. He looked at the basket long enough to make his defender think he had ideas of shooting. "I would have taken the shot, but it looked to far," said Prather who scored the game high point total of 23. After supplying a head fake he looped the ball over his opponents outstretched hands to Cahill in the corner. Cahill hesitated just long enough to let the clock almost run out before canning the shot.

Daly joked later that they had set up the "panic play". Whatever it was it worked and provided a perfect ending to a rewarding season.

John Prather drove down-court and scored by laying the ball up through a crowd of Blue Jays. At the other end he stole the ball and passed to Daly. Downcourt Daly back passed to Prather. When he registered his 21st point he was scoring the team's 7th point in 43 seconds.



Prather and Daly

outscored Loyola in the third quarter.

## The Open Man

Loyola then looked for the open man when they started to settle down and Coppin State decided that this person would be O'Neill. Moe's evenly distributed scoring paced Loyola throughout the game.

Looking ahead to the Notre Dame game, the girls expressed optimism. Goucher fell to the Dame by a scant six points while Loyola crushed Goucher by 23. "We have such unity," Moe grinned, "I think we'll win." On February 28, with a packed Notre Dame house, Loyola might need more than unity.

## JV Briefs

Nan Mester's jump shot at the buzzer beat UMBC Women's JV 16-14 last Friday night. Connie Burch scored all the other points for Loyola and tied the score at 14-14 before Mester decided the outcome.